لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Ikha 1358—October, 1979

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EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian. a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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The Promised Messiah

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نحمدہٗ ونصلی علیٰ رسولہ الکریم

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Lecture Sialkot*

BY THE PROMISED MESSIAH

(Continued from the last issue)

It should be made clear that my coming is not for the reformation of the Muslims alone; it is for the Christians and Hindus as well. As God raised me as the Promised Messiah for the Muslims and the Christians, similarly I am Avatar (deity incarnate) for the Hindus. I have been preaching for the past twenty years or more that I have come to purge the land of its sins. As I am in the likeness of Jesus son of Mary, so I am in the likeness of Krishna, who was one of the greatest of Hindu Avatars. In the spiritual sense I am he. This is not my guess or personal opinion, but God of heaven and earth has revealed this to me. Not once, but many a time He has told me that I am Krishna for the Hindus as I am the Promised Messiah for the Muslims and the Christians. I am quite aware of the fact that ignorant Muslims shall at once condemn me that by equating myself with a non-Muslim, I have incurred infidelity. But this is a revelation of God which I cannot but disclose. This is the first time I have

*Translation by Mirza Majid Ahmad.

divulged this in the presence of a large gathering, but those who are from God are not afraid of any reproach.

Let it be known that Krishna, as it has been revealed to me, was a perfect man who had no equal among the saints and the messengers of the Hindus. He was the Prophet of his age and the Holy Spirit used to descend upon him from God. He was, by the grace of God, victorious and prosperous and cleansed the land of the Arya nation from sins. He was indeed the prophet of his age whose teachings were distorted after his death. He was filled with the love of God. He was the friend of virtue and enemy of vice. It was God's Covenant that in the latter age, He would raise a prophet in his likeness. This prophecy has been fulfilled in my person. Out of my many revelations one is : O Krishna, slayer of swine and protector of Cows, thy praise is recorded in the Gita. So I love Krishna as I am in his likeness There is another mystery that the qualities attributed to Krishna (cleaner of sins, comforter of the poor and their sustainer) are identical with those that are mentioned in the case of the Promised Messiah. It means that in the spiritual sense Krishna and the Promised Messiah are one and the same. The discrepancy is only because of national nomenclature.

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As Krishra, I wish to bring some mistakes to the notice of the Aryas and warn them against these faults. One of them is the same I have mentioned earlier. It is wrong to believe that soul and atoms are uncreated and eternal. No one but God is uncreated. He is alive without any sustenance. Things That are alive as result of some kind of support from others cannot be uncreated. Are the virtues of the soul just by themselves ? Is there no one who created them ! If this is true then the entry of the soul into the body could also be automatic and the collection and the separation of atoms could also be self-governed. In that case there is no rational justification for the existence of God. If intellect can accept the theory that the soul, with all its virtues, is self-existing, then it can easily accept the idea that the infusion of the soul

and the body too is automatic. When the principle of self existence is accepted in general, there remains no reason why should it be accepted in one case and rejected in another. It would be illogical.

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This error has led the Aryas to another quagmire which is harmful to them as the first destroyed the concept of an all-powerful Deity. The Aryas have time-limited the salvation and as a result have made the transmigration of souls an unwanted companion for all times to come. The niggardliness and parsimony attributed to God, the Merciful, the Compassionate is not acceptable to reason. It just cannot label God, the Merciful the Compassionate, with such niggardlin ss and parsimony. Why should God Who has the power of bestowing eternal salvation show such miserliness towards His creation and deny them His beneficence? The criticism becomes more weighty when we find that the souls condemned to go through the agony of eternal transmigration were not even of His creation. The reply given by the Aryas to this critism is that although God has the power to grant eternal salvation, yet limited salvation is practised in order not to break the chain of transmigration because there are only a limited number of souls to go around and their number cannot be increased. Had there been eternal salvation the number of souls would have kept diminishing and ultimately God would have become redundant. In order to avoid this contingency, God arranged to restrict salvation. But this argument leads to another objection, namely why should the innocents who have once achieved salvation and are cleansed of their sins be brought back again and again? God solved this problem in this manner that when salvation is granted, one sin is left on the debit side and as punishment for that sin the soul is again taken out of Heaven for recycling.

These are the beliefs of the Aryas. One should be honest about it that one who is subject to all these limitations could not be God. It is a pity that simply by denying the the power of creation of God they have tangled themselves up

into a lot of difficulties. They have been guilty of insulting God by comparing His poweers with their own capacities. They did not comprehend that God's attributes are different from those of human beings. To judge God by human measures is foolishness of a nature which is termed fallacy of false analogy. To claim that non-existence cannot be converted into existence is a human limitation. It would be foolishness to subject God's attributes to such a limitation. God talks without the aid of a tongue ; He hears without the aid of ears ; He sees without the aid of eyes ; similarly He creates without the aid of material paraphernalia. To subject Him to the assistance of matter would be to deprive Him of His godly powers. Another mischief of this belief is that it makes each and every particle a partner of God. Idolaters make a few idols the partners of God, while accroding to this belief the entire universe becomes His associate, because every particle becomes its own creator. I do not say these things out of malice or enmity. I am sure this is not what the Vedas preached. I know that such beliefs were held by the self styled philosophers, many of whom ultimately turned atheists. I fear that if the Aryas do not forego these beliefs they too shall meet the same fate. A branch of this belief, transmigration of souls, is a blemish on God's attributes of mercy and grace. When one finds billions of ants in a space of three spans, and millions of germs in a drop of water ; rivers, ocean and jungles teaming with animals beyond human calculation one stops to think that, if belief in transmigration is true, then what has God created so far that has achieved salvation and what expectations could one hope for in the future. The law that one may be punished but is to be denied the reason for the punishment is beyond human comprehension. Another problem is that salvation depends upon knowledge and knowledge gets eroded with the passage of time. No matter how great a Vedic scholar one may have been he may not remember part of it in his next transmigration ; hence the corollary is that it is impossible to achieve salvation through transmi-

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gration. Men and women born out of transmigration do not bring with them a list indicating what relationship they may have had with each other before their rebirth lest one may marry one who is his own mother or sister.

I advise that the practice of married women getting inseminated by another person with the permission of their husbands which is prevalent among the Aryas, should be discontinued. Human conscience will not allow that a man should allow his virtuous wife, in whom rests his honour, to go to bed with another man for the sake of procuring children. I do not wish to discuss it any further; I leave it to the conscience of these gentlemen.

Presently the Aryas are trying to convert Muslims to their religion. My view is that every same person should be ready to accept the truth; but what is being presented, that God Who manifested Himself through His venerated attributes is deprived of His attribute of creation, is not the truth. If He is not regarded as the fountain of all the graces; such a god could not be God. Man has recognised Him through His omnipotency but when He is shorn of all His powers and becomes dependant on means like us, then the way to His recognition is shut.

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Apart from this God is worthy of worship because of His benevolence. But if He is not the creator of souls and does not possess the attribute of benevolence and grace, and is incapable of rewarding without good deeds then what reason remains for the worship of such a God? The more we think the more we are convinced that the Aryas have not presented a good picture of their religion. The god they present is such a god who even after punishing billions of times does not grant salvation and his anger is never assuaged. The Aryas have also blemished the national character by practising insemination of married women by persons other than their husbands and thus attacking the honour of simple womenfolk. They have sowed a shameful dissension between the rights of God and the rights of human beings. This religion is close

to atheism and in respect of the practice of insemination very near to an unmentionable animal.

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It is painful to have to say that although the Aryas and the Christians are fond of un-necessarily attacking the true and perfect principles of Islam, they are blind to the need of infusing spirituality into their own religions. Religion does not mean talking ill of leaders, prophets and messengers of other religions ; this is contrary to the true spirit of religion. The true aim of religion is that man may be able to purify himself from all sins, and to enable him to remain in complete obedience to God and that he may be filled with faith, love, knowledge, sincerity and spirit of obedience. A true transformation should take place in consquence of religion so that a person may be able to experience heavenly life even in this world. But how can this tranformation take place among those believers who have been taught that by simply believing in the blood of Jesus having been shed for them, they should content their hearts that all their sins have been washed away. What kind of purity is this which is not qualified by the purification of mind ? True purification can only be achieved when a person does penance and endeavours to lead a pure life.

To achieve this goal three things are necessary : First, a course of conduct inspired by the effort to get out of vicious life ; secondly prayers ; one should pray all the time to God that He may enable one to forego Vice and bestow upon one such fervour as should destroy all that is evil and that one may be given strength to enable one overcome base desires. One should continue praying until God's light fills one's heart and a brilliant ray descends upon one's soul and brightens up all that is dark, and one's weaknesses are cured and a pure change is brought about. Prayer undoubtedly has great efficacy. If the dead could live again it would be through prayer, if a prisoner could be set free it would be through prayers ; if a sinner could be purified it would be through prayer ; but such prayer and death are almost one and the same. Thirdly ; the company of pious people ; because a lamp can light another

lamp. In short these are the only three ways for deliverance from sin. The union of these three ultimately invites the mercy of God, and not by merely accepting the belief of salvation in the blood of Jesus and taking for granted that now one has finally escaped from sin. This is self deception. Man is created for something far nobler. It is not his ultimate purpose that he should not commit sins. Animals do not commit sins but they could not be called perfect. Would we be entitled to reward from any one just because we have caused no harm to him? Rewards are given for faithful service, and true service of God is that one should belong to Him alone. His love should overshadow all other attachments and His will should be supreme over everything. The Quran says that no believer can become perfect until he drinks of two syrups; the first syrup is for killing the desire for sin which has been named by the Quran as the syrup of camphor; and the second syrup is for filling the heart with the love of God which has been named as the syrup of ginger. It is regretted that the Aryas and the Christians do not follow this path. The Aryas lean towards the belief that sins once committed, even if they are followed by penitence, are punishable in a manner that entails unlimited transmigration; while according to the Christians, as I have mentioned earlier, salvation lies not in deeds but in the simple belief of Atonement. Both parties have gone astray; departing from the true door of salvation, they are wandering way out in the wilderness.

What has been said above was for the Aryas. The Christians who are making a great effort for the propagation of their religion are even worse off. While the Aryas are at least trying somehow to purify their religion from creature worship, the Christian church, on the other hand, is trying its utmost that not only the Christians but the entire world should be converted to it. It is forcing Godhood on Jesus. Jesus did not possess any qualities which were not possessed by other prophets; indeed some other prophets far excelled him in the performance of miracles Jesus' weaknesses are a proof that

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he was a human being. He never made any pronouncement which could be interpreted as a claim to Godhood. There are thousands of such words spoken about the prophets by God which are only metaphorical and figurative and it is unwise to deduce someone's Godhood from them. It is only those people who are fond of deifying a human being who take such a liberty. I say this on oath that my revelations far exceed in such metaphors. If these metaphors prove Jesus' Godhood, then I, God forbid, have a better claim to it. Remember that it is pure calumny to say that Jesus claimed Godhood. He never made any such claim. Whatever he said about himself does not exceed the point of limited intercession. Who denies the attribute of intercession in the prophets? Moses many a time saved the Children of Israel from a fiery punishment by his intercession. I have experienced this myself. Many of my followers know how a number of people were cured of their diseases by my intercession. The people concerned were told of these events beforehand.

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The crucifiction of Jesus for the salvation of his people and his bearing of their sins is such a meaningless doctrine as is beyond human comprehension. It is beyond God's attribute of justice and fairplay to rob Peter to pay Paul. This dogma is full of fallacies. Worship of a human being instead of the one True God is not within the realm of intelligence. To declare the three members of the Trinity as equal in majesty and power, and to combine them into one complete God, is a kind of logic which is peculiar to the Christians alone. What makes it more regrettable is that the purpose for which this plan was designed, i.e. to be free from sin and the vile life has not been fulfilled. How pure was the state of the disciples before the Atonement. They were neither interested in worldly wealth, nor were they slaves to the baser desires. They were not involved in the worldly comforts. We fail to find Christians of such stature after the announcement of the doctrine of Atonenement. The more the stress is laid on the doctrine of Atonement, the greater becomes

the indulgence of Christians in worldly pleasures. They are engrossed in worldly amusements like a drunkard. There is hardly any need to mention their indulgence in drinking and debauchery.

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After presenting proofs of my claim I would wind up my speech. Worthy members of the audience may God open your hearts and help you in recognising the truth. You must be aware that for the acceptance of those who are raised by God as prophets and messengers, it is enough to see whether what is said is true or not. Sound human intellect does not necessarly demand a miracle for the acceptance of the truth. But as human nature at the same time has a streak of suspicion, doubts may arise as to the sincerity of purpose of the claimant, in spite of the factual truth; or whether he is self-deceived or deceiving others for some ulterior purpose. Sometimes attention is not paid to a claimant simply because he is an ordinary person and is not held in high esteem. At times in spite of the fact that the truth of a claimant is understood and accepted, but because one is so much under the influence of one's baser desires that one is unable to tread along the path one's teacher wishes one to follow, or some other weakness prevents one from taking the step. So God in His infinite mercy and wisdom manifests signs through His prophets, some of them in the nature of Compassion and some as punshment. Because of the nature of these signs the prophets have been called the Warners and the Bearers of glad tidings. Only those believers draw benefit from the signs of compassion who do not deny them because of arrogance nor try to belittle and insult God's Messengers. They recognise them by their Godgiven sagacity and are not adamant on account of their pride. They do not show aloofness on account of false pride and conceit. On the contrary when they find that a person has been raised in accordance with the traditions of the prophets and is calling people to God, they know that there is a way of testing the authenticity of his claim. In his person are found the signs of

God's succour, piety and honesty, and judging him by the measure of the past prophets and finding his acceptance in no way objectionable, they bow their heads in submission.

There are some persons who have the faculty of judging people by their countenances and telling whether a person is a liar or not. Those who believe are graced by God. By deriving spiritual strength from the company of a divine and by bringing about a pure change in themselves they witness fresh signs. The words of wisdom, heavenly succour, God's support and the prophecies are all signs to them. Because of their keen perception they can discern the most subtle and refined manifestations of God in favour of His messenger. Contrary to these are people in whose portion it is not to receive any share of His grace. Like the people of Noah who did not benefit from any sign and finally saw the sign of the Deluge, or the People of Lot who ultimately saw the sign of the rain of stones and the turning of their land upside down when they laughed at the other signs of God. I fear that the majority of the people of the present day are akin to the people of Noah.

Many years ago two signs appeared in my favour. It was announced by all the prophets that on the advent of the Leader of the final era two sings would appear which have never been manifested for anyone else. First is the eclipse of the moon during the month of Ramazan. This eclipse would take place on the first of the three nights appointed for the eclipse. At the same time the eclipse of the sun would take place in the same month. The solar eclipse would be on the middle one of its three ordained days. Both the Shias and the Sunnis are in agreement on this prophecy. Since the birth of this universe this sign has never happened during the life time of a claimant, but it would take place during the life of the Leader of the last era. This is special to him only. This prophecy is recorded in the books published a thousand years earlier. But when this sign appeared during my advent no one admitted it and believed in it. No one as the result of this great and unique sign accepted me, rather they became bolder in calling me names

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and making fun of me. They called me Dajjal, infidel and a liar. It happened because the sign was not in the nature of punishment. God's mercy showed them a sign but the people did not pay any heed to it, as if it was of no significance at all. When my opponents transgressed all the limits, then God showed them a sign in the nature of punishment. This sign is also recorded in the Books of the prophets. It was the sign of plague. This plague is devastating the land and no human contrivance is effective against it. The Holy Quran clearly prophesies this. It says that before the day of resurrection a devastating plague shall revage the land, many villages shall be completely wiped out and some would be saved after tasting the punishment. In another verse God says At the approach of the Day of Judgment We shall bring out an insect from the earth which shall wound the people because they did not pay heed to Our signs (27:83). This prophecy is clearly about the plague. Though the ancient physicians did not know about this but God Who is the fountain-head of all the knowledge knew that the cause of this plague is a germ which comes out of the earth, that is why it has been named the insect of the earth. When the sign of punishment appeared and thousands of people died in the Punjab and a great calamity shook the country, then the eyes of the people were opened and within a short time two hundred thousand persons swore allegiance to me. As the plague is still on the rampage people are still coming in waves. As it is a sign of God, there is little hope of its abatement, unless people show repentance and change. In short this land is very similar to the land of Noah, as no one entered the folds in response to the heavenly signs but accepted me when the heavens opened on them as a sign of punishment. The prophets of old had also forewarned about this sign of the plague. The New Testament too mentions this sign and also about the wars which are being waged these days.

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O Muslims, repent. You see the plague taking away every year your kith and kin from you. Lean towards God so that He may lean towards you. God knows how long this

plague will be with you and what would happen. If you have any doubt about my claim and are anxious about finding the truth then it is easy to dispel your doubts. There are three ways of judging the truth of a claimant.

First through intellect : it means that one should judge whether the time is ripe for the coming of a prophet or a messenger of God or not, and whether the spiritual and moral condition of the people warrant a reformer.

Second, Prophecies of the previous prophets : to check if any prophet has foretold about the advent of a prophet at a certain time or not.

Third, God's succour and heavenly signs in favour of the claimant.

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These three are the age old tests for the identification of those who are truly commissioned by God.

My friends ! God out of His mercy combined these three signs for the authentication of my claim. If you ponder seriously, your conscience will cry out that the Muslims are in need of a reformer. Both their internal and external conditions are fraught with dangers. It appears as if they are in the middle of a raging torrent. If you search for the prophecies, you will find that Daniel prophesied about me and this age. The Holy Prophet has prophesied that the Promised Messiah shall be raised amongst you people. If you want to search for God's support, you will find it among the thousands of the signs manifested for me. Among these signs is the sign which has been recorded twenty four years ago in my book Brahin-i-Ahmadiyya when not a single soul had taken the oath of allegiance to me and no one travelled to see me. The prophecy is : Presents will arrive for thee by distant tracks. Thousands of people will come to thee by distant tracks. He again said : Such a multitude of people will come that you will be astonished at their numbers ; so do not be arrogant towards Allah's creatures and be not tired of receiving visitors.

My dear friends, you may not know how many people visit me in Qadian and how clearly this prophecy has been fulfilled, but you must have noticed how thousands of people came to see me at the Railway station and hundreds of men and women have taken the oath of allegiance to me. I am the same person who has earlier lived in this town for seven years. No one knew me and no one knew of me. Now give this a serious thought that in my book Brahin-i-Ahmadiyya twenty four years before all this fame and rush of people a prophecy was made when I was nobody in the eyes of the people, and in spite of the fact that during compilation of Barahin-i-Ahmadiyya I had lived in this town for seven years hardly anyone amongst you can claim my acquaintance as I was an unknown person. I was one of the common people. I had no status among the people. In spite of that I remember that time with nostalgia as there was solitude in company and unity among diversity. I lived in this town as one lives in a wilderness. As I have lived here part of my life I love this place as I love Qadian. I have roamed its streets. My friends and a dignitary of this town can vouch how I lived in solitude. I ask you for a parallel where an unknown person declars that one day thousands upon thousands shall be his followers and waves after waves of people shall swear allegiance to him, and in spite of severe opposition from his enemies there would be no abatement in the throngs of the people. They would come in such numbers that would tire out a person. Is this in the power of a human being? Could a deceitful person make such a prophecy and make it come true? Apart from this prophecy there are many others which are well known to the people. Those who refuse to accept the truth do not benefit even from the proven signs. They try to escape the reality by flimsy fault finding. They take objection to one or two of the prophecies and leave the thousands of others which have now become established facts. It is a pity that while committing a lie they do not fear God nor remember the reckoning of the Day of Judgment. I need not go into the details. Had

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these people any fear of God in their hearts, they would not have hastened to defy the signs of God. Had they had any difficulty in understanding any of the signs they should have politely requested me for an explanation.

Their two main objeetions are that Atham did not die within the stipulated time given in the prophecy ; and though Ahmad Beg died within the prescribed period, yet his son-in-law who was also included in the prophecy did not. Such is their honesty that they do not utter a single word about the thousands of the proven prophecies, but always make an issue of these two prophecies and make a hue and cry at every gathering. Had they been sincere in their purpose they would have benefited from the proven prophecies and signs. It is not the way of upright honest people that they should reject established miracles and resort to abstrue questions and abjections. This method would open the flood gates of objections against all prophets, and finally such people would have to renounce all of them. It is beyond question that Jesus was a prophet and a man of miracles, but an evil person can say that some of his prophecies proved false, as the Jews still claim that not one of his prophecies came to pass. He said that his twelve disciples would sit on twelve thrones in heaven but out of the twelve only eleven remained true to him and one of them proved false. Similarly he said that the people of his age would not die till he returned. Not only people of his age but those of the past eighteen hundred years have died but he has not returned yet. He said that he was the king of the Jews, and yet he did not rule them or even sat on a throne.

Similarly many evil people today object to some of the prophecies of the Holy Prophet and as a result deny all of his prophecies. They present the incident of the Peace of Hudaibiyya. If such objections are worth entertaining I can only feel sorry for them. But I fear that by adopting this attitude they may one day say goodbye to Islam itself. All the prophecies of the prophets and so also mine involve questions of interpretation. In the case of the journey to

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Hudaibiyya it was only the interpretation of it which proved wrong. These errors of interpretation even by the prophets do not in any way affect their dignity, majesty and honour. If you object that on account of such mistakes the confidence in prophecies is shaken, the answer is that the absence of error in a majority of cases assures reliability. Some prophecies are in the nature of abstract information, others are multiple and some are about one event and are crystal clear. In the case of abstract revelations an error in incerpretaton may occur, but not in the case of revelations of lasting and categorical nature. I do not deny that some of my revelations may also be in abstract from and in understanding them an error of interpretation may occur, but then such cases are common to all the prophets.

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God's curse on those who lie.

It is also to be noted that in the case of prophecies that are in the nature of warnings of punishment, it is not inevitable that they must be fulfilled. The prophecy of Torah is a case in point. All the prophets are agreed that those prophecies that warn of chastisement may be averted. If such prophecies cannot be averted then repentance and supplication are useless.

Now I finish this address and thank God that despite my illness and physical infirmity He enabled me to write it. I also pray that He may make it a source of true guidance. As we see an outward unity in this gathering so may God unite the hearts on religion though love and understanding. The breeze of guidance may blow in all directions. Without heavenly light eyes fail to see the truth. He may also create heavenly air so that ears may hear. Who would come to me but one who is so drawn by God. He is drawing many and will continue to do so. He will break open many locks.

The roots of my claim lie in the death of Jesus. God waters this plant Himself and His prophet protects it, by the Word of God and through the witness of the Holy Prophet who saw Jesus among the dead on the night of his Spiritual

Ascent. But alas the people still believe him to be alive and assign him a position which is not assigned to any other prophet. These beliefs lend support to the stand of the Christians on Jesus' Godhood. These beliefs make many spiritually immature people adopt a wrong course. I swear that God has revealed to me that Jesus is dead. It is death for the faith to try to bring him back to life. To indulge in such ideas is to wander aimlessly. The first consensus in Islam was on the point that no previous prophet is alive, as is established by the verse: Muhammad is but a Messenger, of a surety, all Messengers before him have passed away (3:45). May God bestow a great reward upon Abu Bakr (God may be pleased with him) who brought about this consensus and read out this verse from the pulpit.

In the end I sincerely thank the British Government who has given us religious freedom. As a result of this freedom we are able to convey important religious knowledge to the people. This is such a blessing that not by way of mere courtesy but from the depth of our hearts we should thank the Government. Had the Government granted me a jagir worth lakhs of rupees in place of this freedom, the jagir would have been no match to it. This life is finite but this blessing is lasting. I advise the members of my Community to be always grateful to the Government for this. One who is not grateful to human beings is not grateful to God. Pious is he who, as he is grateful to God, also shows gratitude to such persons through whom he receives a bounty from the Bestower of Bounties.

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THE ISLAMIC ECONOMIC ORDER*

وما امروا الا ليعبدوا الله مخلصين له الدين حنفاء
و يقيموا الصلوة ويؤتوا الزكوة وذلك دين القيمة ـ
(البينة آيت ٦)

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اهم يقسمون رحمت ربك نحن قسمنا بينهم معيشتهم
فى الحيوة الدنيا و رفعنا بعضهم فوق بعض درجت
ليتخذ بعضهم بعضاً سخرياً و رحمت ربك خير
مما يجمعون ـ (الزخرف ٣٣)

Yesterday I had a slight attack of indigestion. Today I am much better by God's grace but due to my indisposition and the current sultry weather, I am afraid, my sermon will be rather short. I shall, however, try to continue the subject of my discussion which, unfortunately, I could not finish in the course of my previous sermons. These sermons dealt with the topic of fundamental prayer, forming the corner-stone of man's earthly sojourn and threw light on the eleven principles laid down in the Holy Quran for the technique of creating proper communion between God and man. In the Quranic verse which I have quoted, it is emphasized that man must follow the spirit of the eleven principles in every sphere of his life in every bit of his thought and deed. It is impossible for man to live up to the ideal of fundamental prayer without observing the eleven principles which go into the texture of all rights and obligations incumbent on him as the handicraft of God and as a social animal.

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*A Friday Sermon delivered by Hazrat Khalifatul Masih.
Eng : by Mr. Ehsanullah.

Taking up the topic relating to man's social life, I shall today discuss his economic relations. In the lucid commentary by the Promised Messiah on the Quranic verse I have just quoted, it has been brought out that Islam alone presents the correct and far-reaching solution to the economic ills of the world. Before the revelation of the above verse, the main objection of the opponents of Islam or, to put it precisely, the unbelievers of Mecca or their chieftains was as to why the Holy Quran was not revealed to one of the dignitaries of Mecca or Taif who, by reason of his position and influence, could have transmitted the Message of God to the masses more forcefully and effectively and with better results than one could expect from an illiterate orphan like Muhammad (may peace be on him). They further argued that the Message of God contained in the Holy Quran, if true, should have had a worthy recipient to deliver to than the so-called benighted Arab population. In response to this foolish objection, God has expounded in Sura Zakhruf a principle which not only meets the attack of the traducers but also lays down guide-lines for the future. God says that the revelation of the Holy Quran and the scheme under which the Holy Prophet was selected and sent as the last and the best reformer to the whole world was really an act of mercy on God's part, embodying in itself the highest phase of Divine glory and splendour. It does not, therefore, lie in the mouth of any individual, much less an individual belonging to an age steeped in vice and wickedness, to claim the right to be a messenger of such magnitude. The fact is that God was profoundly moved by the depravity and iniquity of those times and manifested the fullest and the loftiest aspect of His mercy in the person of the Holy Prophet who was indeed a mirror of Divine attributes and an image of Divine kindness and magnanimity. Consequently, Prophet Muhammad (peace be on him) was sent to the world as the noblest specimen of humanity and the greatest benefactor for all times and ages. Viewed from this angle, the objection of the critics loses its weight and virulence, because the fittest person was deputed to represent the Will of God. In other words, no other individual

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could have come up to the standard of Holy Prophet, notwithstanding his illiteracy and poverty. The second part of the objection was that since God is supposed to be the Creator of whole universe, He could have easily transformed one of the Arab chieftains into the desired messenger to guide the destiny of mankind just as He tranformed the Holy Prophet. God exposes the fallacy of this argument by calling upon the critics to establish their competence to interfere with the approtionment of His gift and blessings according to His Plan. Surely nobody can do this. Man is even incapable of distributing the good things of material life justly and equitably on a world-wide basis. God also controls the material side of man's life. It will be clear to a person of average intelligence that, taken as a whole, the scheme of material wealth and resources is determined by God and is beyond human ingenuity. Explaining the mechanics of His scheme governing the material side of man's life, God points out that He has created every individual with different powers and capabilities and has implanted different propensities in his mind. For instance, some persons are given extraordinary physical powers. They can carry heavy loads without much difficulty. In Qadian there was a Sikh porter who had such physical strength that he could easily carry a load of 5-6 maunds from one place to another and used to charge double or treble the amount of porterage which others charged. The Sikh porter got his superior strength from God and not from any human agency. From this it follows that God is the sole distributor of human power and capabilities according to His well-defined Plan and man can exercise no option in this connection. Continuing this line of reasoning, God observes that the honour bestowed on the Holy Prophet was of His choosing and that it would be foolish to pick holes in it or challenge His discretion in the distribution of bounties.

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Economic and social differences do arise from the unequal distribution of powers and capabilities among mankind. We often see that an individual as a result of his superior administrative

ability and business acumen sets up an ambitious industrial complex worth crores of rupees and becomes a multi-millionaire. In direct contrast to this tycoon, we find a porter who ekes out his living by carrying heavy loads from place to place like the Sikh coolie in the above episode. It is true that the earning capacity of such a porter by reason of his unusual physical strength may be greater than that of others, but it cannot measure up to the standard of the industrial magnate. What is more, the poor porter lives from hand to mouth and when he falls ill or meets with an accident, he has no funds to spend on his medical treatment. To help such indigent members of society, God has formulated another scheme of rights and obligations under which free medical treatment will be provided to the patient. This is a natural offshoot of the economic order which God has established or would like to establish on earth.

The operation of the economic order referred to above might give rise to a suspicion that the distribution of worldly goods and resources was made on an unequal and unfair basis. Referring to this topic, God says that an examination of the whole scheme in conjuction with the distribution of mental powers and capabilities will kill this insinuation and expose the incapacity of man to evolve an order which could allow the distributor to distribute worldly goods and sources coupled with mental powers and capabilities according to his choice and then, by another stroke of ingenuity, remove the resultant differences in the economic and social life of each individual. Under the order established by God, it is true that different mental powers and capabilities have been given to each man. One is inclined to be an engineer ; another to be an artist. Owing to these inborn propensities, some become rich and others lead a life of poverty. But this should not ead us to detest those who are placed in a less fortunate position. God has forbidden us to adopt such an attitude. The difference has been kept so that some may act as assistants to or agents for others. It is wrong to suppose that the so-called unequal

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distribution of wealth and powers is intended to create two classes of people-privileged and unprivileged. Certainly not. The idea is that man may live a co-operative life along with other units of the social organisation. In other words, each is complementary to the other, fulfilling his different needs and requirements. Without such integration, the social machinery would be too cumbersome to run smoothly. Even a family would find it so difficult to attend to everything without outside help. To clothe themselves, the members would have to plough the land, sow cotton seeds, harvest the crop, spin the yarn, make the fabric and finally, sew the garments according to choice. Similarly, the process of growing corn like wheat would involve the process of ploughing the ground, breaking up the clods, drilling or broadcasting the seeds, reaping the crop, threshing the grain and gathering it in. The corn would then need to be ground and made into dough before it could be eaten as bread. In short, there are numerous needs which man must fulfil for the sake of his survival. Some of these needs have become part of our nature through habit. Speaking of myself, I put on a muslin turban. A coarse turban would give me a terrible headache. Men and women have different tastes too. Each person reacts to colour in a different way. A girl likes green colour ; another hates it and so on. Now if one family were to tackle all these jobs—providing cloth, food, and other necessaries of life, not to speak of small luxuries grounded on habit or custom—it would be faced with an impossible situation.

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Hence God has supplied mankind with different powers and capabilities so that aach individual may co-operate with another and all work for the common good. In this way, the load will be divided and a way will be found to co-ordinate all vital problems affecting humanity and an impetus given to the campaign for the removal of physical and spiritual ills from every segment of society. For instance, the Holy Prophet has enjoined that we should not say our

prayer in darkness. Now this will call for co-operation from others, no matter whether we have electricity in our home or an earthen lamp to light our surroundings. God points out that unfortunately man fails to grasp the import and philosophy of the cooperation cult and begins to arrogate to himself a superior position and becomes defiant and contemptuous when he perceives the striking difference between his own powers and capabilities and those of others though he should have been humble if he had realized that he was no more than a tiny part in the mighty machine. God goes on to say that it is in the interest of all to work for the common good. Here lies the superiority of the Islamic economic order over all other systems. The Quranic verse stresses the fact that any other order of economy which man wants to establish in the world on capitalist or socialist basis will be imperfect and unjust and will fall short of human expectations in contrast to the Islamic order which caters to the needs of every individual by creating a brotherhood bound together by ties of interdependence and harmony. Referring back to the objection levelled against the revelation of the Holy Quran, God points out that the teachings contained therein are the best one can think of. The commentary which the Promised Messiah has left behind is reproduced below in my own words :

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(a) Man is gregarious by nature and cannot make much headway without outside help.

(b) Consequently man must establish contacts with others and seek their assistance and co-operation if he wishes to be a useful unit of the social organisation.

(c) The interdependence will give rise to the question of compensation. If somebody has spent a portion of his time in the service of another, the latter will have to fix compensation for his labour. Similarly, one who has placed his expert knowledge at our disposal in the making of cloth

will no doubt expect us to pay him adequately for his services. In such cases, it will be necessary to determine a fair amount of compensation, taking all factors into consideration.

(d) Payment of compensation is an economic question. Since man is a selfish creature and is often blind to the obligations which God has placed on his shoulders, he will, generally speaking, act in a manner contrary to the principles of justice and equity, culminating in the usurpation or diminuation of rights which belong to those who have been his partners in the co-operative process of living. Even otherwise, man, apart from being a victim to the temptations of life and addicted to sinful pursuits, cannot be expected, by reason of his limited intellect and experience, to evolve a system which could adequately protect the rights of others. This lacuna calls for the formulation of a code of economy based on justice and righteousness so that society as a whole may be saved from cruelty, intimidation, jealousy and ungodliness, thus contributing to the better performance of human relations in all walks of life. Our intellect also concedes that introduction of such a code is a necessity. Without it, it would be impossible to have a perfect code of living.

(e) An ideal formula for a harmonious earthly life and for the achievement of heavenly bliss must be based on justice and God-realization. In the scheme formulated by God, these two essentials go together because they involve man's obligations to God and his fellow beings. If we try to discharge our obligations to our fellow beings, we shall be pleasing God because they are His creatures and He has directed us to be good to them for our own benefit and in the interest of society. Standing at the top of the scale, God—realization will enable us to act in a manner expected of a person dedicated to the sublime purpose of life which postulates a just and harmonious relationship with others in the course of our earthly sojourn and a preparation for entry into paradise. Scrap

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the fundamentals of justice and God-realization and you have an imperfect code which can neither satisfy your needs adequately in this life nor will it lead you to eternal joy and felicity.

(f) Founded on the bed-rock of justice and righteousness, the code should clearly indicate the guide-lines which would enable the aspirant to tread the Path of God-realization through the narrow alleys of impartiality and fair-play.

(g) The author of the code should be immune from mistakes and errors, cruelty and oppression and should hold a high position of power and glory so that his dominating personality may evoke voluntary submission from an individual of average intelligence. In a nutshell, the code should be a compendium of justice and fairplay, a charter expounding mans's duties to God and his fellow-beings and should originate from a person of unique power and glory incapable of committing any error or fault and what is more, should induce man to carry it out cheerfully.

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(h) The verse then goes on to say that only God could be the author of such a code because He is the fountain-head of all power and glory, of all virtue and goodness and is free from all defects and short-comings. Consequently God's law alone could give a perfect code to mankind, containing the best principles of justice and fair-play, of equality and brotherhood and of social dignity and economic freedom. No human code framed for the accumulation of wealth and riches could ever come up to the standard of the Divine law or satisfy the demands of humanity. In the verse God has announced that His law is the best of all laws since it protects the rights of all men in contrast to human laws which are extremely deficient in this respect and contain directives of a nature one would associate with justice and cruelty,

Looking at the different economic systems in the world, we find that on the whole these can be reduced to two main streams of economic thought - one grounded on religion and the other on materialism. The so-called religio-economic

system of our society also unfortunately happen to be unjust and oppressive. You will be surprised to know that it is affirmed by the protagonists of a religion whose followers are fairly numerous and influential (I do not wish to name it) that it is permissible for its votaries to seize the property of the followers of another religion, by hook or by crook, on economic considerations. Similarly there are other religions which not only sanction the confiscation of property belonging to the followers of other religions but even go so far as to deny all rights to a segment of their co-religionists who, for one reason or another, do not occupy the same position as their privileged compatriots. It is thus clear enough that no religious system in the world enunciates an economic code which looks after the rights of everybody as justly and efficiently as Islam does.

The second economic order is based on materialism. Two facets of this order have emerged in the shape of Capitalism and Socialism. Neither of them claims that its principles have anything to do with Divine guidance. In fact, their founders argue that God need not be dragged into such matters because man produces wealth through his own efforts and it is up to him to spend it in any way he likes. This latitude in the field of distribution takes on different forms bordering on veritable oppression.

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It will thus be seen that the Islamic economic order is superior to every other order. In the verse رحمت ربک خیر مما یجمعون God has explicity announced that human ingenuity cannot conceive an order half as comprehensive and effective as the Divine law. It is a different matter if the protagonists of man-made orders eulogize their own creation, but they cannot prove by logical reasoning and concrete instances that their systems do provide adequate protection to every individual to enjoy God-given rights at different phases and levels of his life. Islam and Islam alone can satisfy this need. Unlike the exponents of other economic systems who claim that their systems offer panacea for the ills from which society suffers today but do not care to substantiate their contention

by valid arguments, Islam holds out a challenge that the economic order which God has transmitted to the world through the Holy Prophet is the best of all, since it adequately protects the right of man and does not allow anybody to victimize his fellow beings. The Islamic order owes its unique character to the enforcement of the eleven fundamentals embodied in the verse مخلصين له الدين

Today I have only dealt with the outline of the subject. Later, I shall tell you how the Islamic economic order fulfils the eleven cardinal principles of prayer and how the materialist philosophy runs counter to these principles in every detail. This being so, it cannot come up to the perfect code which Islam presents to the World.

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At the Annual Gathering of 1949, Hazrat Khalifatul-Masih II (may God be pleased with him) laid before the Community a comprehensive scheme regarding the Ahmadiyya Publications. To implement this scheme, The Fazle Umar Foundation has fixed five prizes of Rs. 1500/- each. These prizes are awarded for works which fall under any one of the following broad categories of topics :

First Prize:

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On any aspect o! Islamic forms of worship and Islamio moral ethics.

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Third Prize :

History of Religion ; history of former prophets ; history of Islam ; history of propagation of Islam in any country, history of the Ahmadiyya Movement ; Life-story and character sketch of any companion of the Holy Prophet or any Hero of Islam, etc.

Fourth Prize :

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ing system) ; Research by Muslims in any branch of knowledge and their contribution to its development.

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RULES AND CONDITIONS

1, These Prize will be awarded annually. For this purpose, a year will be reckoned as from 1st January to 31 December.

2. Only those mannuscripts will be included in the competition which are received in the Office of the Fazle Umar Foundation on or before 1st November in any year. Exception to this condition may be allowed under special circumstances.

3. It is important that the manuscript is original and unpublished.

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4. The manuscript shall not be less than 20,000 words. (*a*) Two bound copies of the draft shall be submitted. Whilst submitting his article, the entrant should state clearly the category of the Prize (First, Second, etc.) under which the entry falls. (*b*) The author should submit an outline of his thesis before undertaking the writing of his paper so that, the committee appointed for this purpose, can suggest essential modifications and improvements if necessary. (*c*) The author, in his thesis must include complete references quoting the author, the name of the book and the year of its publication. (*d*) It is permissible for an Arabic and an English scholar to jointly Produce a thesis in English which can be published in joint names.

5. Old Books shall not be eligible for consideration.

6. To qualify for a prize, special Standard of literary merit and research work has been prescribed. The question whether any entry comes upto this standard and as such is eligible for the award of a Prize shall be decided by a Board whose appointment will be made by the Chairman of the Foundation. The decision of this Board shall be Final and binding and beyond appeal in any Court of Law.

(*a*) The thesis approved for the grant of an award, will be suitably amended by the author in the light of the remarks and comments made by the judges of the thesis before this is published. (*b*) Such an amended copy will be submitted for record to the Foundation Office.

7. It is not at all a compulsive obligation to award all these prizes every year. If in any year entries do not measure upto the standard in any division, no award of prizes will be made that year.

8. The copy-right of the prize winning thesis will belong to author, but the Foundation shall have the right to publish one-third of the thesis as its excerpt and if the author concerned does not publish his prize-winning work in three years the copy-right thereof shall pass on to the Foundation.

9. (*a*) If the printing and publicat on of an article be under the consideration of the Foundation and its author insists on grant of suitable royalty, the Foundation shall give due regard to the request i.e. the payment of royalty for the publication of a thesis is not outside the bounds of possibility. (*b*) If a writer is not in a position to publish his thesis, and if its publication is, in the opinion of the Foundation, in the interests of the Movement, the Foundation will make necessary arrangements. The authors shall submit at least two bound copies each of their works to the Office of Foundation.

10. It is upto an author to determine the category or division for his entry under any one of the above mentioned five categories of topics. He may however consult the Chairman of the Foundation in this behalf. The title of the approved thesis will be reconsidered before its publication for any possible ammendment.

11. It is for the chairman of the Foundation to decide as to which of the said categories covers an entry or whether it is not covered by any category and his decision in this respect shall be final and binding.

Secretary, Fazle Umar Foundation, Rabwah.

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A VERSE

By The Promised Messiah

اگر وہ جاں کو طلب کرتے ہیں تو جاں ہی سہی
بلا سے کچھ تو نپٹ جائے فیصلہ دل کا

If He demands
The sacrifice of life,
Let life be offered
At the altar, without
The least hesitation !
For a human being,
The sacrifice of life
Is the supermest sacrifice :
But I hold it cheap,
Against the accuring advantage ;
For, thereby, the matter,
At last, is definitely decided—
The decision of the heart
Is finalised, and enforced,
Once for all !

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